

A
FAMILIAR EPISTLE
TO A
FREE DOCTOR,

Remarkable for his singular Ingenuity in the Construction of
new invented RULES FOR IMPORTANT DISCOVERIES; his
Commentary on A LETTER FROM THE MANSIONS ABOVE:
And also for his being a considerable Dealer in Envy,
Malignity, Detraction, &c.

By ISAAC HARMAN.

The THIRD EDITION.

You'll find, if once the Monarch acts the Monk,
Or Clobber like, the Parson will be drunk,
Worth makes the Man, and want of it the Fellow,
The rest is all but Leather and Prunella.

POPE.

L O N D O N :

Printed for the AUTHOR, and Sold by M. GURNEY,
in Bell-Yard, Temple-Bar; and T. WHITEWOOD,
Portsmouth Common. M.DCC.LXXV.

243
FAMILIAR WHISTLE

TO A

FREE DOCTOR

It is a well known fact, that the most common cause of
the disease, is a cold in the head, which is often
attended with a running of the nose, and a
sore throat, and is sometimes accompanied
with a fever, and a swelling of the glands
of the neck, and a difficulty of breathing.



By ISAAC HAKMAN.

THE THIRD EDITION.

It is a well known fact, that the most common cause of
the disease, is a cold in the head, which is often
attended with a running of the nose, and a
sore throat, and is sometimes accompanied
with a fever, and a swelling of the glands
of the neck, and a difficulty of breathing.

Price

LONDON.

Printed by the AUTHOR, and sold by M. Gurney,
a Stationer, in the Strand, and by W. H. Wood,
Printers, in the Strand.

ADVERTISEMENT.

THIS Familiar Epistle was composed for the press, in the year 1758; (which was the year in which the Doctor first published his sermon, intitled, *Rules for the Discovery of False Prophets, &c.*) but was laid aside, at that time, at the request of some persons who *pretended* to be the Author's *friends*. The Doctor continued throwing his envenomed shafts against the people called Methodists, at times, for almost two years afterwards; when a particular acquaintance lamenting that nothing which had been written during that period in opposition to his *Reverence*, seemed to make the least impression upon him; the Author lent him a *very incorrect* copy of this Epistle, and desired he would read it carefully, and freely give him his opinion of it: instead of which, he eagerly conveyed it to some of those worthy gentlemen whose cause is

herein espoused, who took a copy of it immediately, and sent it into the world, under the signature of, *A Lover of Truth*——“ With
“ *all its imperfections on its head.*”

The publication of it, however, at that time, (imperfect as it was) was attended with the desired success. It ran through *two* editions; but has now been out of print for several years. And as the Author has frequently been applied to for copies, which he found was not in his power to purchase at any price; and being willing to oblige those of his friends who have frequently expressed their earnest desire to see it in print again, he has now published this *third* edition, with such additions, corrections and amendments as he thought would render it more agreeable both to them and the public, than either of the former.

P R E F A C E.

P R E F A C E.

PERHAPS there never was an age wherein such a redundancy of vice and immorality, open prophaneness and downright infidelity, was to be found, as that in which we live.

The everlasting gospel of the grace of God, is openly despised, and represented by the generality of mankind, as only worthy the attention of old women, madmen, fanatics, or enthusiasts; the most daring attempts are made to sink its weight and authority; the glorious and important doctrines of it, are become the subject of banter and ridicule; and the professors of it are treated with the utmost contempt, and considered as the filth of the world, and the offscouring of all things. And were it not for that *legal* protection we enjoy under one of the *best* of **KINGS**, it is very evident we should be in a most deplorable situation indeed. But although (blessed be God) we are not at present in fear of being hunted as partridges upon the mountains, and made to seek the food of our souls at the peril of our natural lives: yet even in the present view of things, we have abundant reason to take up the language of the inspired Psalmist, and say, "Keep not thou silence, O God, hold not thy peace and be not still O God; for lo thine enemies make a tumult, and those that hate thee have lifted up the head: they have taken crafty counsel against thy people, they have consulted against thy hidden ones. They have said, Come let us cut them
off

off from being a nation, that the name of Israel may be no more in remembrance." Psal. lxxxiii. 1—4.

Who ever has perused with care, the whole of that amazing pamphlet *, on the dedication, prefixed to which, the following remarks are made, will easily discern that the Author, like Saul, breathes out nothing but *threatning* and *slaughter*; and gives but too much room for suspicion, that were it in *his* power, no *true Christian*, let him be of what name or denomination he may, could expect to fare a whit better than the saints and martyrs of Jesus did in the reign of queen Mary of Roman Catholic memory, under the cruel tyranny of him who was called, by way of eminence, *bloody Bonner*. Indeed this persecuting spirit, *at present*, appears in disguise: it shrouds itself under the plausible pretext of *zeal for the church*; but, I believe every candid and dispassionate person will readily join with me in saying, that, what the enlightened apostle says of *his* zeal, when a pharisee, may be fitly applied to the zeal of our Author; it is *persecuting the church*, Philip: iii. 6:—Indeed the same apostle says, "It is good for us to be zealously affected always in a good thing." Gal. iv. 18. But it becomes us at all times, to be extremely careful that our zeal is under the guidance of *knowledge*.

A *blind* and *furious* zeal, let the cause be good or bad, is seldom, if ever, attended with any good consequences even to the zealots themselves: for very often, by making some egregious blunder or other, they discover *that* which afterwards perhaps, they wish they had been prudent enough to conceal—I mean their own consummate ignorance—The very sensible Mr. Gordon has given us a glaring instance of this, in his Independent Whig, Vol. I. p. 199. "At the time (says he) when Doctor Sacheverell was suffering the law for sedition, I asked one of his mob, who was stragling at some distance from the rest, in Lincoln's-inn-fields (as they were proceeding to demolish *Daniel Burgeſs's* meeting-house) what provoked him to

* Rules for the Discovery of False Prophets, &c.

so much outrage against Daniel and his congregation? He answered, Because they had murdered *king Charles the First*. I then asked him what he knew concerning *king Charles the First*? Why, quoth he, he was one of the *twelve apostles*; and Doctor Sacheverell is the best friend he has in the world. Here (adds this Author) he swore a great oath, and left me to pity the ignorance and phrensy of the enchanted croud."—And how often our reverend Doctor has discovered *his* ignorance as to the nature of a gospel church, and when it may really be said to be in danger, I leave the judicious reader of his pamphlet to determine.

Some people, perhaps may be ready to think, I have made rather too free with one in so high a station as that of a *priest of the church of England*; but, if such persons will candidly and impartially, consider the evil nature, and dangerous tendency, of his antichristian performance, they will presently discover, that, I have treated him with *all* the veneration that is due to so petulant and fiery a writer.—Indeed I should have treated him in a more *serious* way, could I have had the least apprehension he would have understood me; but as I am firmly of opinion that he would not, I conclude, my labour would have been as much *in vain*, as if I were to read a lecture in *divinity* to an assembly of jackdaws.—But a word to the serious Christian, and I quit the *Preface*.

Let not the many difficulties which lay in the way of your Christian course be any cause of discouragement to you. Your life is represented, in Scripture, as a *warfare*: enemies therefore you must expect to meet with, not only from within but also from without. Nevertheless "thou therefore endure hardness as a good soldier of Jesus Christ," 2 Tim. ii. 3. Your cause is a glorious one, and Jesus the captain of your salvation will lead you forth to conquest: he will baffle all the designs of earth and hell which may combine against you; and at last, bring you off more than a conqueror, through himself who hath loved you. It is through many tribulations the believer must enter the kingdom.

He

He must pass through evil report, and good report. Nor should it appear a strange thing unto you, that you are persecuted for righteousness sake: for "all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. iii. 12. But our dear *Immanuel* has not left his children without a suitable word of encouragement and consolation even in the midst of such fiery trials: for he has said, "Blessed are ye when men shall revile you, and persecute you; and say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you," Matt. v. 11, 12.—"It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household," Matt. x. 25.

Remember, believer, that this is not your rest; it is polluted. Your heavenly Father has reserved the *best* things for you till *last*; and will (after you have suffered a while) put you into the full possession of your heavenly inheritance; where the sun shall not smite thee by day, nor the moon by night; where the glorious Lord will be unto you, a place of broad rivers and streams; where the Lamb shall lead to living fountains of water, and God shall wipe away all tears from your eyes—

"Look up, my soul; pant tow'rd the eternal hills:
Those heavens are fairer than they seem.
There pleasure, all serene, glides on the crystal rills;
There, not a dreg of guilt defiles
Nor grief disturbs the stream,
That Canaan knows no noxious thing,
No cursed soil, no tainted spring,
Nor roses grow on thorns, nor honey wears a sting."

WATTS.

A

FAMILIAR EPISTLE.

REVEREND SIR, (if I may use that expression)

THE singular freedom which you have lately taken in dispersing your virulence and malignity against a very harmless set of people distinguished by the name of *Methodists*, renders it intirely unnecessary for me to make any apology for the liberty I have taken in thus publicly addressing you: for whenever the spirit of antichrist (which is a spirit of persecution) rears its malignant head, and threatens destruction to all around, by throwing abroad *fire-brands, arrows, and death*; it becomes the duty of every one that wishes well to the cause of that adorable Jesus, who came, not to destroy mens lives, but to save them, to stand forth, and with a manly courage encounter that great red dragon, who ever stands before the woman, (the church) eagerly waiting to devour her children, as soon as they are born. Rev. xii. 3, 4.

Well then, Doctor, to be plain with you, I mean now to amuse myself, and to divert my readers, with a few remarks upon the Dedication prefixed to your sermon, intitled, "*Rules for the Discovery of False Prophets, or the dangerous Impositions of the People called Methodists detected at the Bar of Scripture and Reason.*" And if modesty, and your Reverence have not long ago shook hands and taken a final leave of each other, I hope to be instrumental in tingeing your clerical cheeks with a more than blooming red.

B

I am

I am as much a stranger to your person, Doctor, as, I fear you are to the Lord Jesus Christ, and the way of life and salvation by him: for, to my remembrance, I never saw you in all my life. However, I am informed you are a man of *learning*; (I wish I could say of *good manners* too) and I will answer for it, you are a man of spirit: the whole of your extravagant performance leaves that intirely without dispute. Now, as you pretend to *know* the different spirits by which the various classes of mankind are actuated, and have condescended to favour us with certain rules for the proper trial of them, "Permit me here to whisper a word that may be worth remembring," * Try your own spirit, and see what it is, for, at present, I apprehend you (like the immediate disciples of Jesus, Luke ix. 55.) really know not what manner of spirit you are of.—But lest you should not think this piece of wholesome advice worth remembring, in its proper place, Doctor, I purpose to try it, and your doctrines too: nor shall I be any more dismayed at the brandishment of the quill of any one (of a kindred spirit to your's) in what you call *Holy Orders* in the church of England, whether B. A. M. A. D. D. or S. T. P. than I should of that of a capuchin friar, in any of the convents of France.

It is not improbable, but by this time, you may be impatient to know, what profession this *impudent friend*, this *coxcomb*, this *blockhead* † is of. And therefore, to undeceive you, Doctor, as you would have done the Worshipful Company of *Salters* (when you addressed them concerning the *lectureship* in their gift, which you hunted so eagerly after I,) I am one, who, "strictly and properly speaking, am not of the *first* order; but rather what you may call *methodistical*, than *Methodist* §." And had you not attempted to cast (as you supposed) an *odium* upon *Dissenters*, by including them (or at least many of them) among the number of *Methodists*; perhaps I had not had the pleasure of writing, nor you the mortification of reading this *Familiar Epistle*. However, as I profess to love every one without distinction of *sects* or *parties*, that bears the pleasing image of Jesus the friend of sinners; so I take this opportunity to tell you, that I have a great veneration for the *despised Methodists*; many (not to say *most*) of whom I look upon to be true believers on our Lord Jesus Christ, and saved in him with an everlasting salvation.—Nor will it be possible, I believe, for

* Dedication, p. 3.

† Epithets liberally bestowed by the reverend Doctor upon some of his powerful antagonists,—Preface, p. 15—17.

‡ Preface, p. 3.

§ Ibid. p. 10.

[ii]

your Reverence, by all your plausible arguments, or artful insinuations, ever to move me from the good opinion I at present have of them.

Thus, Doctor, having told you what I am, and the good opinion I entertain of the people called Methodists, I shall now begin to enter the *lists* with you, and if you are not much upon your guard, perhaps I may with "the sword of the Spirit, which is the word of God," Eph. vi. 17. give you now and then a very disagreeable push. Indeed I can no more expect to pierce you through the *heart*, than to thrust a candle through a mill-stone; but it may be, I may prick the bladder of *pride*, (which you know lies very near the hearts of some people,) let out the air of arrogance and self-conceit, and so deliver you over to your next antagonist, not a little *mortified* and *crest-fallen*.

But as you, (like the famous Doctor Sacheverel, of *clamorous* memory,) loudly complain of the *danger* of the church of England, without condescending to tell us, whether by that phrase you mean, the common people, the clergy, or their *princely* revenues. Before I proceed to particularize, I would just ask you this one question, viz. Whether there is any difference between the church of *England*, and a church of Christ?—I begin to suspect, Doctor, that you know no difference at all, and therefore I shall take the liberty to answer the question myself.—There is a difference, —and I will, for your information, proceed to point out *one* particular, amongst the *many* I could mention, wherein that difference consists.

The church of England then is a *national* church. All that are *born* here, who do not *professedly* dissent from it, are acknowledged *members* of it, whether good or bad: the sincere Christian, the pharasaical hypocrite, the more refined moralist, the openly profane, as whoremongers, adulterers, fornicators, swearers, liars, proud, boasters, blasphemers, covetous, haters of God, and not a small number of downright infidels. — And don't you think this is a glorious church, Doctor? I own it is a *general* assembly: but that it is the church of the first born, who are written or enrolled in *heaven*, Heb. xii. 23. lies upon *you* to prove; and I think your *impudent friend* may be so free as to say, he apprehends you have not quite assurance enough to attempt it. — Now your Reverence, it seems, glories in having the *honour* to be a *priest* of this same *motley* church, and yet you have the effrontery to tell his Grace of Canterbury, that, "You cannot be unequally yoked together with *unbelievers*, because the holy Scripture forbids that you should *"—Fie Doctor, fie!

* Dédication, p. 5.

But a true church of Christ is *not* national; it is *congregational*: Hence we read, Rev. i. 4. of the seven churches in Asia; and in Gal. i. 2. of the churches of Galatia; and in 2 Cor. viii. 1. of the churches of Macedonia; and in Rom. xvi. 5. of a church in the house of Aquila, and Priscilla, a couple of Jewish tent-makers. And to this scriptural account of a gospel church agrees your nineteenth article of the church of *England*, although it makes directly against herself. "A visible church (says she) is a congregation of faithful men." — So says your humble servant, your *coxcomb*, your *blockhead*, your *numb-skull*, or any thing else you may be pleased to call him. It consists of *true* believers, who, "as lively stones are built up a spiritual house." 1 Pet. ii. 5. But not *such* believers as Doctor F—— and his followers, whose "faith is only a rational assent to the history of Jesus Christ, as recorded in the holy Gospel, &c." — But more of this by and by, Doctor.

Now this single particular, (to mention no more) makes it sufficiently obvious, that there is *some* sort of difference, at least between the church of *England* and a church of Christ. The one is a *national* motley group of good, bad, and indifferent people, promiscuously huddled together in one general communion; and the other, is a select society of persons who, in the judgment of charity, are thought to be, and by the general tenor of their lives appear to be, what your motley church confesses they ought to be — "A congregation of faithful men."

But don't go *whining* now to his Grace the Archbishop, and tell him that I say there are no *real* gospel ministers in the church of *England*: for I firmly believe there are many, who have obtained "precious faith" in our Lord Jesus Christ; know the Scriptures: study to shew themselves approved unto God, work-men that need not be ashamed, rightly dividing the word of truth; are gentle unto all men, apt to teach, and patient or forbearing. 2 Tim. ii. 15, 24. — But to say thus much of the "Vicar of East-coker, Thursday Lecturer of St. Mary Hill, and Lecturer of Newington in Surrey †," would, in my opinion, be equally as absurd as to say, The sun shines upon us in all his meridian splendor, when midnight darkness overspreads the face of our azure hemisphere.

Well Doctor, having thus shewn your reverence that the church of *England*, and a church of Christ are not *exactly* the same, I now proceed to enter a little more particularly into the contents of your Dedication — Hold! — *Dedication*

* Dedication, p. 5.

† Vide Title page.

did I say?—no, I mean the book of the *Lamentations* of Doctor John F——.

And to pass over your *sawning* language to his Grace the Archbishop of Canterbury, I observe you begin with telling him a *Canterbury Story* of that, which in all probability he knew before, though never perhaps apprehended the matter in such a very disagreeable light as our eagle-eyed *Lecturer of Newington* does; the truth and substance of which grievous lamentable tale is, that there are a set of people who go by the name of *Methodists*; the teachers among whom determine (like the apostle Paul, 1 Cor. ii. 2.) to know nothing among their people save Jesus Christ and him crucified; and therefore have considerably *more* followers than Doctor F—— and others like him.—I say this is the truth and substance of your sorrowful lamentation, and the real matter of fact. And yet, in the plenitude of your ignorance, and in the *fury* of your *orthodox zeal*, you exhibit a most dreadful charge against them in the following pestilent paragraph——

“ And pathetically to lay before your Grace, the conduct and disposition of an enemy, which through the negligence of some persons, who should have been more upon their guard, have, by secret advances, so far stolen upon the common people, as to seduce many of all denominations from their proper pastors: and aided by this mixed multitude, to threaten the church of *England*, the bulwark of the protestant cause, with a general alteration, or total subversion*.”

By your *military* phraseology here, Doctor, any one would naturally be led to believe you belonged to a *scouting* party, whose business it is to reconnoitre, and take dispositions: and your report, if true, must certainly be very alarming. They are *enemies* to the church of *England*, you say, and they threaten her with a *general alteration*, or *total subversion*. But Doctor, suppose I was to put it home to your conscience, (if indeed it is *awake*) whether this formidable representation of their peaceable intentions is not a *wilful* attempt to deceive the publick, “ which (to use your own words upon another occasion) you know is in the phrase of the English translation of Scripture, *a lie* †” ? What would you dare to answer ? They bear the war-like name of *soldiers*, it is true, and they serve under a very skilful, courageous, and powerful *commander*; but then, it is evident, they are no such kind of warriors as you would make them out to be. They are *good soldiers of Jesus Christ*, 2 Tim. ii. 3. who is the *captain* of their salvation. Heb. ii. 10. And as their *captain* has

* Dedication, p. 2.

† Preface, p. 5.

publickly asserted that neither *himself* nor *his soldiers* are of the world, John xvii. 16. so neither are the weapons of their warfare *carnal*; but mighty, through God, to the pulling down some of those strong holds which sin and satan hath erected in the heart of every unregenerate sinner. 2 Cor. x. 4. They war not after the flesh, ver. 3. They march with no engines of wrath and vengeance in their hands: nor threaten with pains and penalties, imprisonment and death, all who do not believe, and pare their nails, as *they* do. They are persons of a quiet and peaceable disposition; but the *fact* is, when *they* are for peace, *you* are for war. — I suppose by and by we shall have a formal indictment drawn up against them, by your Reverence, with this clause inserted, “With force and arms in the parish aforesaid.”

But pray, Doctor, are you *quite sure* that these his Majesty's peaceable and loyal subjects, are *enemies* to the church of England? Be *wary* now in your answer, lest like other of her hair-brain'd, hot-headed sons, you should bring a reproach upon your holy mother. — You *must not* answer in the affirmative. And I will give you a reason why.

In the first place then, may it please your Reverence, although a great number of these people were once, like the generality of mankind, alienated, and enemies to God in their minds by wicked works; their enmity is now subdued, and they are reconciled to God by the death of his Son. Col. i. 21. They love him in sincerity and truth, as the necessary effect of a manifestation of his love to them; “Worship him in the spirit, rejoyce in Christ Jesus, and have no confidence in the flesh.” Phil. iii. 3.

And they love all that pertains to God. They can say with the Psalmist, “How amiable are thy tabernacles, O Lord of hosts! — A day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.” Psal. lxxiv. 1, 10. — “They esteem all his precepts concerning all things to be right; and hate every false way.” Psal. cxix. 128. Wisdoms ways are ways of pleasantness to them, and all her paths are peace. Prov. iii. 17. — They love his word. “It is sweet unto their taste! yea sweeter than honey to their mouths.” Psal. cxix. 103. It is more to them than their necessary food. Job. xxiii. 12. They eat it*,

* If I don't put in a word here, Doctor, perhaps you will think I mean, they tear the leaves out of their Bibles, chew them in their mouths, and swallow them down their throats, as voraciously as you may do the wing of a fat capon, or a slice of a good tythe pig, when you can get hold of either of them; but what I mean is this, they feed spiritually and delightfully upon the truths of the everlasting gospel, and are nourished up with the words of *faith* and sound doctrine, unto everlasting life.

and it is the joy and rejoicing of their heart. Jer. xv. 16.

And lastly; they love the brethren, 1 John iii. 14. or in other words, they love all that love the Lord Jesus Christ: for "every one that loveth him that begat, loveth him also that is begotten of him. 1 John v. 1. Zion's travellers are their companions, and are the excellent in the earth, in whom is all their delight. Psal. xvi. 3. For, "if a man say, I love God, and at the same time hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. 1 John iv. 20.

Now, Doctor, if *all* good men love God, love the Scriptures, and love one another; and the people called *Methodists* do this; sure you will never have the affrontery to say, they are *enemies* to the church of *England*; for this would at once be a tacit confession that there is not one single, pious, godly man amongst you; which none but a *lunatic*, I think, would dare venture to suggest. — But to proceed.

You further complain to his Grace the Archbishop, and say, "To such a pitch of insolence are they (the *Methodists*) grown, that your clergy are often interrupted by these *enthusiasts*; as they pass the streets, and told to their faces, by the *lowest* and *most ignorant* wretches, that they know nothing of the true gospel."

Abominable indeed! But pray, Doctor, in *what manner* do they interrupt you? Do they make any unwarrantable attempts to stop you on the highway? If so, prefer your bill of indictment against them at once, and let them have a fair trial in open court. I suppose they hardly interrupt you in your *religious* studies, for there are some clergymen I believe, that don't *choose* to study at all, whilst they can be supplied with *old sermons* at a book-stall at the easy expence of a penny or two-pence a piece, and much less as they go along the streets, unless it is that which the wicked are said to study on their beds: —

But pray, Doctor, who told you that these same *Methodists* were such very *low* and such extreme *ignorant* wretches? What, I suppose, because many of them don't understand *Latin*, *Greek*, and *Hebrew*, nor have as much learning in their *heads* as they have grace in their *hearts*, they must be branded with the epithets of *lowest* and *most ignorant*. — The High Priest, Caiphas, John and Alexander, who with others were assembled in *convocation* at Jerusalem to prosecute *Peter* and *John*, (a couple of non-con, *preaching* *fishermen*;) and were told by them to their *faces* that they were the murderers

of Christ, and despisers of his salvation; and heard them heroically and *methodistically* assert, that there is none other name under heaven, given among men, whereby we must be saved. — They marvelled at their boldness, perceiving that they were *unlearned* and *ignorant* men — but then, these *priestly persecutors*, had a further spirit of discerning than your Reverence their *successor*: for it seems they took knowledge of them, that they had been with *Jesus*. Acts iv. 5—13. And let me tell you, Doctor, that if these *lowest*, and *most ignorant* wretches you speak of, had not had some little acquaintance, in a spiritual way, with this *same Jesus*; they would never have talked either to you or your brethren, after such a manner; — provided your assertion were *true*; but as yet, we have only your *bare word* for it.

But what you seem to be very much *galled* at, is, that this should be told ye to your *faces*. Well, supposing it is, (which I much question by the bye, though your Reverence hath so peremptorily asserted it) you know, Doctor, the wise man says, “Open rebuke is better than secret love.” Prov. xxvii. 5. And if so, surely it must exceed *backbiting*; Paul withstood Peter to the *face*, because he was to be blamed, Gal. ii. 11. and you also say, he bids Titus to rebuke the *Cretians* sharply, because they were eternal liars and dull beasts*. — I commend them therefore, for their manly courage, and Christian fortitude; and hope I shall never live to see the time when a righteous man, who should be as bold as a lion, Prov. xxviii. 1. shall be afraid to tell any pharisee whatever to his *face*, (when he has a lawful call to do it) that he is a *blind leader of the blind*, and that if the blind lead the blind, both shall fall into the ditch. Matt. xv. 14.

That our pretended spiritual guides (or at least many of them) know *nothing* of the true gospel, is a sad story indeed, to publish in Gath, or tell in the streets of Askelon! Your Reverence may well be angry with the Methodists, if indeed they have made such an open declaration. — For who will undertake to prove they tell a lie, Doctor? — But I forbear, I will hush up that matter *for the present*, and acknowledge, with you, that the *truth* ought not to be spoken at *all* times.

Now again. — You seem wofully to lament it to his Grace, that, “The *purses* of the *vulgar* in the capital cities, and of the *artizans* in the most *populous trading* towns, are at the command of the Methodists; so that They want no advantages, that money can give them, for *printing* and *distributing* GRATIS, their lying, blasphemous and delusive

* Vide Note, Preface, p. 5.

pamphlets to the remotest corners of the land; while many of the laborious, honest, clergy, not having a *common* subsistence, can have no superfluity to expend in publick service, and therefore can by no means support, at their own cost, the expence of *Apologies* and *Defences* from the press."

Will your Reverence permit me, once more "to whisper a *word* here, that may be worth your remembring," which is, that whatever advantages, the peaceable objects of your wrath and vengeance, (the Methodists) may have received in this way, I have received *none*. And to convince you, Doctor, that I take care to imitate that which is *praise-worthy*, even in *any one*; I do not intend to give these pamphlets away *gratis*; but like you, to sell them at 6*d.* each if I can get it.

But pray, why should the pamphlets of the Methodists be called by you, *lying*, *blasphemous*, and *delusive* ones. It lies upon your Reverence to *prove* them so. And let me tell you, Doctor, there is but *one* way to do this, namely, by bringing them to the touchstone of divine revelation: and whether the *Methodists* have really told you so or not, I now take the liberty to tell you, that I have some reason to believe you no more understand the true spiritual meaning of the sacred scripture, than a *monkey* does to *tune* a *harp* or *spinnet*, or an *owl* to play upon a *violoncello*. So that even admitting these methodistical pamphlets were, what in the heat of your orthodox zeal, you have *ignorantly* represented them to be; the Methodists are under no apprehensions of danger from your proving them so by the word of God.

But methinks I cannot help taking notice of the particular epithets of *laborious*, and *honest*, as given to the *clergy*, in this extraordinary part of your *lamentation*. God forbid there should not be *some* laborious, honest, clergymen amongst you. I have told you already, I verily believe there are, who are laborious and honest, in the *best* sense of those words; and I esteem them very highly, in love, for their works sake; but to apply these honourable epithets to every canonical gown's-man, must certainly be considered as an instance of remarkable folly. Indeed it must be acknowledged, that the term *laborious*, may, in a sense, be very fitly applied to *every* clergyman at some time or another; but then it should be observed, that the labour of a great number of those reverend gentlemen, consists in "following the way of Balaam, the son of Bozor, who loved the wages of unrighteousness," 2 Pet. ii. 15. hunting

after a plurality of benefices; adding vicarages to lectureships, and rectories to vicarages, &c. and then leaving the care of their several flocks, to so many *spiritual dray-horses*, or *journeymen saviours* (as Mr. Gordon facetiously calls *poor curates*) who must do all the drudgery for a very small pittance; and who, (while the *dignified drone* is faring sumptuously every day, and fattening upon the abundance of his ecclesiastical revenues) is, through the largeness of his family, the smallness of his income, and other concurring circumstances, brought to penury, and his body perhaps reduced to the miserable condition of a half famished Frenchman, who starves upon *water-gruel*, or *soup maigre*—But to be *laborious* in *this* sense, and honest too, I profess I do not understand it, and wish your Reverence would condescend to explain it to me.

If any of the truly laborious, honest, clergy are in such necessitous circumstances, as not to have a *common* subsistence, I am heartily sorry for it; and sincerely wish, a more *equitable* distribution of ecclesiastical revenues were enjoined by *parliamentary* authority, as the most effectual means for their comfortable support.—In the mean time, suppose, Doctor, as *you* enjoy no less than three of these same ecclesiastical benefices yourself, you was to part with *one* of them to some such poor laborious, honest, friend of your's—But methinks I hear your Reverence say, “No, not so neither; *two words to that bargain*.—But again,

In another part of your sorrowful lamentation you complain to his Grace, that, “the leaders of these people, shew by their practices, recorded in *their own* writings, that they care no more for the ordination of your bishops, than for the prayers and sermons of the priests*.”

What veneration they may have for the ordination of your bishops, I will not pretend to say; but as you have asserted that they care so little about it, and would have us believe, your assertion is founded upon what is recorded in their own writings; you would have done more honour to your cause, if you had referred us to those writings of theirs, in which they pay so much attention to the sayings of their divine master, as not to seek that honour which cometh from *men*; but that which cometh from *God only*. John v. 44.—But pray Doctor, what is *ordination*? and what is your Reverence, or any other clergyman the *better* for what you call *holy orders*?

“A physician does not receive from the college an *ability* to practise, (says Mr. Gordon) But only a declaration that

* Dedication, p. 3.

he already has it. Such a declaration are holy orders: they convey nothing, neither righteousness, nor learning, nor wisdom. They are only a *diploma* or privilege to exercise a certain calling, during good behaviour. Any further than this, what signifies the hand of a bishop laid upon the head of a stripling, who seeks promotion or a livelihood. If that hand put any thing into that head, I would ask what it is, and how it does appear? What alteration for the better is to be found in the person, or endowments, or spirit of the party ordained? How does it appear that he has any moral sufficiency which he had not before? Or any spiritual gift besides that which he carries home in his pocket, and which was conferred by the *bishop's* secretary for a fee? Can there be any new ability without some marks of it? Or is there an alteration without a change? It is an unconceivable mystery to me, that the *same man*, should be *another man*. I have known many a man's pride swell, and his morals decay after orders; but very seldom his manners or his capacity enriched by them. He who has the Spirit, will do the works of the Spirit: *by their fruits ye shall know them*. The thing, were it true, is very capable of proof. Indeed, it could not be hid or disputed. On the contrary, when neither the heart is mended, nor the understanding enlightened, it is manifest that the *holy Ghost* has nothing to do with either *."

And as for the *prayers* and *sermons* of the *priests*, if you can *prove* (as I think you mean to *insinuate*) that these naughty people do not regard them at all, it really looks as if they were not *worth* regarding: for I assure you, Doctor, some of those people called *Methodists* are persons of good judgment. — And to give you my own opinion, I really do not see how they can have any great regard for either the one or the other:

In the first place then, as to your prayers. Who can prevail with himself to believe that they are the effectual, fervent prayers of *righteous* men, when they behold the careless and negligent manner in which they are but too often offered up; and also observe how frequently they are shut out of the court of heaven, and come not up with acceptance before the most High. For although you pray every Lord's day at least, and sometimes on Wednesdays and Fridays, (I wish I had sufficient authority to say in your *studies* likewise) that the "Almighty and Everlasting God, who alone worketh great marvels, would send down upon our bishops, and curates, and all congregations committed to

their charge, the healthful spirit of his grace *". Alas! doth it not appear, too evidently, that the greater part both of ministers and people, are destitute of it? They know not what it means. And although the compilers of the book of common prayer, have here suggested, that it is a very *marvellous* thing, for bishops, and curates, and the congregations committed to their charge to be possessed of the healthful spirit of the grace of God; let a minister, or a member of one of your congregations but once become a partaker of it, and it will be *no* marvellous thing to see him pointed at by his brethren as a *fanatick*, an *enthusiast*, or as a person possessed with a *diabolical phrenzy*.

And although you pray, that, "from all false doctrine, heresy, and schism, the good Lord would deliver you†." There are very few teachers among you but what prophecy lies, in the name of the Lord, Jer. xxiii, 25. 26. and are false to the very doctrines they *subscribed* to maintain.

And notwithstanding you also pray that, "from all blindness of heart, from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, the good Lord would likewise deliver you‡." Most of you continue as blind to spiritual things, as you were at the moment you were born; pride and vain glory, are at the right hand of many of the teachers themselves;—And should you ask me where envy, hatred, malice, and all uncharitableness is to be found? I must refer your Reverence to your own *precious* performance.

Now in the second place, as to your sermons; what are they?—Meer trash! you are almost continually sounding in the ears of your hearers, the *dignity* of human nature; moral rectitude, moral fitness; comparative merit, and the like antichristian doctrines, in direct opposition to the tenor of the gospel, which is calculated by infinite wisdom, to lay the creature in the dust of self-abhorrence, and exalt the riches of the *free* grace and mercy of God in Christ Jesus to the *vilest* of sinners. Can any truly enlightened person then have any great regard for these sermons of yours?—Besides, when the people hear one of these miserable discourses *read* from the pulpit, they cannot with any degree of confidence assert, that it was composed by the Reverend, the *right* Reverend, or the *most* Reverend *reader* of it. It being now pretty well known, that there are a great number of *plagiaries* among you,

* Prayer for the clergy and people—Com. Prayer.

† Litany—Com. Prayer. ‡ Ibid.

Being once called to attend the assizes for the county of Surrey upon particular business, I had the curiosity to hear, what is called the *assize sermon*. Your reverend brother, after mounting the *rostrum*, and reading over I know not how many *pray we's*, took his text out of the book of *Ecclesiastes*, Chap. vii. verse 10. "Say not thou, what is the cause that the former times were better than these: for thou dost not enquire wisely concerning this matter." — The subject was handled very judiciously, and I really thought his Reverence had *made* as well as *read*, a very uncommon sermon? But how great was my surprize, Doctor, about two years afterwards; when I saw that identical sermon *in print*, to be sold for a penny, at a book-stall a little West of Temple-Bar, and which, by the date, I found had been published upwards of *fifty years* before, after having been preached upon a *similar occasion*.

To be sure it must be very mortifying and disadvantageous to gentlemen of your order, whenever their intrigues with the retailers of old sermons are *discovered*, and therefore I admire the prudence of that *lazy* divine, who, when he went into the shop of his neighbour, to purchase one of these second-hand pieces of clerical furniture, and found a stranger there, addressed himself to Mr. *Bibliopola*, and said, "Sir, I wish you would be so kind as to send me a little *powder and shot*."

But what a pity it was, that so happy, and so *ingenious* a turn, upon such a *sudden* emergency, should fail of answering the *end* proposed by it! but so it was; for no sooner was this *son of indolence* departed, than the waggish, mischievous bookseller turned to his friend, and asked him if he knew what the gentlemen wanted, certainly Sir, said he, *powder and shot*; but really I did not know, before now, that you sold those articles: *powder and shot*! friend says he; no, he wants a sermon to preach to-morrow, and I must look out one and send it directly.

But for the benefit of those dignified drones who can *better afford it*, and who think it a scandal to be detected in copying and reading old printed sermons, we are every now and then favoured with an advertisement in the public papers, where *original* manuscripts may be purchased. I lately read one of them in the Public Advertiser, to the following import, "manuscript sermons, warranted *genuine*, the property of an eminent clergyman lately deceased, pick and chuse, one guinea per dozen: to be had at ——— bookseller, in Middle-Row, Holborn". And it is not for me to say how many guineas the *Lecturer of Newington*, or
any

any other clergyman, hath laid out there, in such genuine commodities.—But again,

Another thing you seem very much displeased at, and of which you complain to his Grace is, that “our picture-shops, in much pomp, exhibit with the portraits of the Reverend Mr. *Wesley*, and Mr. *Whitfield*, the effigies of several reverend preachers of the gospel, as they are there stiled, who never appeared before his Grace, when bishop of *Oxford*: and set as light (you say,) by his authority in his high station of Archbishop of Canterbury, and Metropolitan of ALL ENGLAND.”

But why do you leave off *naming* them, at Mr. *Whitfield*? Let us go on Doctor, there are the effigies of Mr. *Jones*, of Mr. *Romaine*, of Mr. *Adams*, and a great many more I could mention, if it would not greatly mortify you. And no doubt but these very picture shops would exhibit with the effigy of Doctor F—— too, provided it was offered to them, for they have no objection to the pictures themselves; it is the same thing to them to sell the picture of the *Devil*, as that of a reverend preacher of the gospel, if they can but get a penny by it.—Try them, an’t please your Reverence.

But pray, Doctor, how came you to know that any of these people set light by the *authority* of his Grace the Archbishop of Canterbury? Did they themselves ever tell you so? If not, by what authority do you assert it? You know, I have told you before, that the Methodists love the scriptures, consequently, as they are *therein directed*, render to all, their dues, tribute to whom tribute is due; custom, to whom custom; fear to whom fear; and honour to whom honour, Rom. xiii. 7. And I persuade myself his Grace is not insensible of this neither, notwithstanding all you have endeavoured to insinuate to the contrary.—But once more,

In order to render these harmless people despicable in the eyes of his Grace, and I suppose in the eyes of the world too; you say, “in the remote counties of England, I have seen at one time, a whole troop of these divines on horseback, travelling with each a *sister* behind them, who being near the Lord (as they choose to phrase it) opened her mouth upon occasion to confirm what was spoken*.”

By this paragraph, it appears to me as if your Reverence meant to insinuate that something of a *criminal* correspondence was held between this troop of divines and their sisters. But suppose, Doctor, (as you love to be *busy*, and was so

very near them) you had interrogated them a little about it; they might probably have answered you without *blushing*; and in their turn have addressed you nearly in the words of the apostle, "Have we not power to lead about a *sister*, a wife, (or *woman* as in the margin) as well as other apostles, and as the brethren of the Lord, and as Doctor F——?"

I think you seem to be somewhat offended at the word *sister*: I suppose you apprehend it is not fit to be used in a religious sense, and is much too *puritanical* and *methodistical* a phrase for the mouths of our modern clergy. And yet I can point out a certain minister, not quite twenty miles from Newington in Surrey, who when he is paid the *burial fees*, (for no *penny*, no *pater noster*) never makes the least scruple to call *any* woman not only *sister*, but even *dear sister*; although she had been the most *hackney'd whore* in the purlieus of the *Mint*, or of *Covent-Garden*—"For as much as it hath pleased Almighty God, to take unto himself the "soul of our DEAR SISTER *."

As to being *near the Lord*; although the phrase is a scriptural one†, and your Reverence, is looked upon by some people to be a minister of God's word, it is very evident by the sneer with which you introduce it, you really do not understand the meaning of it; which only serves to confirm the truth of the apostle's assertion, that, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them; because they are spiritually discerned." 1 Cor. 2. 14. And as you want this spiritual discernment, it would be but lost labour for me to attempt to explain it to you.

But I see, Doctor, that in the midst of your *fiery zeal* against *methodism* and *Methodists*, you forget not to put in a word or two in favour of the *dignity* and *importance* of your reverend brother-hood. For you tell his Grace that, "The *KINGS of England* will never find so firm a support from any establishment, as they have experienced, since the reformation, from the church of England.‡"

Now, if I understand your meaning here, Doctor, we are to look upon every clergyman as a supporter of his *MAJESTY*, and consequently as a *pillar* of the *STATE*. If so; when any of these *pillars* are in a tottering condition, no doubt but both his *MAJESTY* and the *STATE* must be in *imminent danger*. Is it not enough then to make any one tremble for their safety, when he sees a clergyman totter? There lives a (I was going to say) *squinting Levite* within an

* Order for the burial of the dead.—Com. Prayer.

† "A people near unto him." Pl. cxlviii. 14.

‡ Dedication, p. 3.

hundred miles of my habitation who so frequently happens to be in a *tottering* condition, that if every one of these pillars were in such a lamentable case, our state could not possibly stand many years longer. And I also knew another, a *mumbling* divine of the *same faith and order*, who had it not been for the support he sometimes received from a certain garden wall, would as frequently have set his parishioners a most *deplorable* example of *sprawling* humility. Nor are these the only instances I could give your Reverence of the imbecility of some of these *supporters* of his MAJESTY, and pillars of the STATE. What a miserable condition then, must that KING, or that STATE be in, that has not a *firmer* pillar of support, than such *tottering* clergymen, who are absolutely a *disgrace* to our *national priesthood*.

I thank your Reverence however, for saving me the trouble of making the *necessary* distinction between the *pious, upright, and loyal* part of the clergy of the church of England, and those of that reverend order who *totter, leer* towards *another church*, and are a little tinged with *jacobitism*. For in your next paragraph, you say, "I believe his MAJESTY owed the preservation of his *crown and dignity*, in the late rebellion, next to those who fought at Culloden, as much to the steadiness and activity of the WELL-AFFECTED clergy of the church of England, as to any body of men in his dominions".

I revere the *well-affected* clergy, Doctor, and here believe as you do; but what shall we say of those of your reverend body, who do not properly come under that amiable and distinguishing character? history has made it apparent with what *dexterity and facility* such sort of clergymen have *changed sides*, and fallen from the steadfastness both of their religious and political principles, when *interest*, has, (in *their opinion*) rendered a departure from *either* of them necessary. And therefore no wise PRINCE, or well-ordered STATE will, I think, place *any* dependance either upon *their* steadiness, or *their* activity, in a time of *national danger*.

But pray, Doctor, who are these *same jacobite* parsons, that are not *quite so well-affected* to the house of Hanover, and our present happy establishment as they *should be*? Name them, point them out to the publick, that they may shew a becoming resentment against these *vipers*, who bask in the sunshine of ecclesiastical preferments in England, when they ought to be upon their pilgrimage to Rome or Loretto.

I think I have heard of a certain doctor of divinity, who pretends to be equally as *well-affected* to His MAJESTY as your Reverence is, that said at ——— Perhaps you may remember where Doctor, — he thought the *toleration-act* ought to be *burned*. And yet he has had the assurance to tell his Grace of Canterbury, (and nearly in your own words too) that “His MAJESTY is bound to *reverence* and *support* the church of England *.” To be sure he differs greatly from your Reverence in *this*, that *he* considers the church of *England* in so *weak* a condition, as to require support from his MAJESTY; whilst you Doctor, affirm, that *she* is the *bulwark* of the Protestant cause, the support of his MAJESTY, and the *preserver* of crowns and dignities. But as this reverend *high-flyer* does not appear to be so *well-affected* as to reverence his MAJESTY, by acquiescing in that fatherly indulgence he is pleased to shew to his faithful and *loyal* subjects, the *Protestant Dissenters*, in upholding and maintaining *the act of toleration*, I think *he* can have no just claim to a share of that honour which is due to the *well-affected* clergy of the church of *England*.

But leaving all such hot-headed divines to *rail* at our present happy establishment, bite their orthodox nails, and pray for the *Pretender* — if they prefer it — I proceed to another extraordinary paragraph in the book of your sorrowful lamentations, wherein I observe you endeavour to engage the Archbishop in your quarrel, by saying, “Whatever hopes your Grace may conceive of remaining unmolested in your high station; it is impossible that *we* should find peace or security a day in ours †.”

I have a little anecdote *à-propos* Doctor. A certain *methodical* dissenting minister, preaching to a very large auditory, upon a public occasion; about the middle of his sermon, there began to be a bustle amongst the people, when he from the pulpit with an audible voice called, *Silence!* A person present, not thinking the disturbance was so great as to deserve so public a rebuke, immediately replied, “Why you are a good-for-nothing fellow; who meddles with you?” — I shall leave your Reverence to apply this where you think it is most suitable, and proceed to take a little notice of your remarkable definition of *faith*.

And here, the subject is of much too *serious* a nature, to admit of the least degree of that banter and ridicule, with which almost every other paragraph in your performance deserves to be treated, and therefore I shall lay aside those weapons of *merriment* for the present; and after I have done

* Dedication, p. 6.

† Ibid. p. 5.

with this serious part of my subject, I intend to take them up again.

Now addressing yourself to his Grace, you say, "Faith with us, is a *rational assent* to the history of Jesus Christ, as recorded in the holy gospel; always attended with a suitable practice *."

If I thought myself worthy to speak a word or two here, to so distinguished a personage as his Grace the Archbishop of Canterbury, I should certainly say, "My Lord, permit me with all due deference and submission to acquaint you, that it is matter of wonder and astonishment to many *true serious christians*, how, or by what means, this Doctor John F—— could possibly insinuate himself so far into the good opinion of your Grace, or any other of your sacred function, as to prevail with them to put him into *holy orders*, when he in so *publick* a manner declares that his faith is a *mere historical one*. And, my Lord, permit me with equal submission to tell your Lordship, that I think it is one of the greatest pieces of indignity offered to your person, in your high station of LORD ARCHBISHOP OF CANTERBURY, *Primate* and *Metropolitan* of all *England*, that can possibly be, to include your Grace amongst the number of these *historical* believers; and I make no doubt but your Grace will consider it in the same light. And I beg leave, my Lord, to give it as my humble opinion, that *such* a person ought not to be owned as a *true son* of the church of *England*; but should rather be considered as was *Simon Magus*, (who by *false pretences* deceived the apostle) in the gall of *bitterness*, and in the bond of iniquity." And I must be so very plain as to tell you Doctor, that if your faith, and the faith of every member of the church of *England*, (whom you seem to include, by making use of the plural pronoun *us*) is no other than "a rational assent to the history of Jesus Christ, as recorded in the holy gospel," (which God forbid!) The scripture points you out as a company of *unbelievers*, to a man: for it is "with the *heart* man believeth unto righteousness," Rom. x. 10. Judas rationally assented to the truth of the Messiahship of Christ; followed him, preached repentance, healed the sick, and cast out devils in his name; and yet was himself a *devil*, a son of perdition, and a *lost soul*. John xvii. 12. *Simon Magus* also rationally assented to those truths which Philip preached concerning the kingdom of God, and the name of Jesus Christ. But *Simon Magus* had neither part nor lot in the matter of salvation by Jesus Christ; for his "*heart* was not right in the sight of God," Acts viii. 21. Paul likewise rationally assented to all the pro-

* Dedication, p. 5.

mises and prophecies recorded in the old testament concerning Jesus Christ; and was strictly moral and upright in his conduct: touching the righteousness that is in the law, he says he was blameless, yet, at the same time, he was a furious persecutor of the Lord Jesus Christ in his adherents and followers, and absolutely an *unbeliever*. 1 Tim. i. 13.

True faith, or (in other words), believing with the *heart* unto righteousness, is expressly said to be of the *operation of God*. Col. ii. 12. And therefore, after the apostle had declared to the Ephesians, that they were "saved by grace, through *faith*," he immediately subjoins, "and that not of yourselves; it is the *gift of God*." Eph. ii. 8. It is something *more* therefore, than a bare *assent* of the mind to any set of propositions, or even to the truth of divine revelation. In short, it is defined by the author of the epistle to the Hebrews, to be "the substance of things hoped for, and the evidence of things not seen." Heb. xi. 1. And is attended, at least with a good *hope*, Rom. viii. 24. and sometimes with *assurance*. Heb. x. 22. So that the soul can either say, "Lord I believe, help thou mine unbelief," Mark ix. 24. "Lord increase my faith," Luke xvii. 5. — Or, "My Lord, and my God," John xx. 28. "This is my beloved, and this is my friend," Song xv. 16. "He loved me, and gave himself for me," Gal. ii. 20. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus, my Lord," Rom. viii. 38, 39.

And this is not an *inactive* faith; it *worketh* by love. Gal. v. 6. The seed of the divine word, being sown in the *good ground* of a regenerate heart, beareth *fruit*, and bringeth forth some an hundred fold, some sixty, some thirty. Mat. xiii. 23. Such believers are careful to maintain *good works*, as things that are good and profitable *unto men*, Titus iii. 8. whilst at the same time they say with the apostle, "Not by works of righteousness which we have done, but according to his [God's] mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. And I would hope, Doctor, that if you had been *humble* enough to have confessed your own ignorance, as to this matter, and had applied to his Grace the Archbishop, or to any other of your *spiritually enlightened* brethren, he, or they, would have instructed you herein, that so you might not, in so publick a manner, have exposed yourself to the ridicule of some and the pity of others, by such a *random* definition of faith as you have given, by which it is apparent, you neither know what you say, nor whereof you affirm.

And now, while I am a little serious, permit me to tell you, that I am heartily sorry for you: and should greatly rejoice, were it the pleasure of Jehovah, the fountain of light and life, to give you the revelation of the knowledge of himself in the person of Jesus Christ, and make you an instrument in his hand, of turning many from darkness to light, and from the power of *Satan* unto God.

But thus much for the *serious* part of this performance: for I find if I will follow you further, I must have recourse to my old weapons again, and so here I take them up afresh.

You say, "My Lord, an honest, sober mind must be shocked at these infernal devices, these strange *idols* of a new Jesus, and a new faith. If such wild notions were propagated only in our highways and hedges, they must soon be attended with fatal consequences. But what shall we say if the heathen are come into our inheritance, and have permission to occupy our very churches? Would any earthly power at war with another, suffer the enemy to erect their batteries within their walls? or trust them with the keeping of the citadel?—We cannot, as priests of the church of *England*, stand still and behold such a piece of treachery as this. We must apply to our commanders.—If your Grace and my lords the bishops, have not power sufficient to afford us redress—we must apply to PARLIAMENT *."

O rare!—"Ring the bells backward! The temple, the temple is on fire! The high priests look aghast, and the people stare, and all cry out, The craft, the craft is in danger †!"—But to be a *little* more serious. Suppose I was here to ask your Reverence a question or two. Is it only an *honest, sober* mind, that must be shocked at these infernal devices, as you call them? Then is Doctor F—— *always* shocked, or are there not some certain periods when he is not so?

What an absurd thing it is for you to talk of a *new* Jesus, and a *new* faith. I assure you, Doctor, the *Methodists* know of no such *person, or thing*. Their Jesus is he, who in scripture is said to be, "the same yesterday, to day, and for ever." Heb. xiii. 8. And their faith is the *primitive* faith; for there is but *one* Lord, and *one* faith. Eph. iv. 5. Your joining *Jesus* and *faith* together therefore, and calling these, *strange idols*, at once reminds me of certain ignorant philosophers of the Epicureans, and of the *Stoicks*, who encountered the apostle Paul, and said, he seemed to be a setter forth of *strange Gods*; because he preached unto them *Jesus*, and the *resurrection*. Acts xvii. 18.

* Dedication, p. 6.

† Indepen. Whig, vol. 1. p. 16.

Your several interrogations in this *turbulent* paragraph, must certainly be answered in the *negative*; but I have shewn you already, that the people called *Methodists* are no *enemies* to the church of England. — Where then is that treachery you cannot stand still to behold? And what is it you would apply for to your commanders? Why so out of humour with his Grace the Archbishop and his brethren? — Or what is it you would apply for to Parliament? — I think, Doctor, it would be a very *charitable* act, if some friend, on your behalf, would speedily apply to the governors of *St. Luke's Hospital for Lunatics*, for the preservation of the first vacant cell in those gloomy mansions: for I much question, whether his MAJESTY, the Parliament, his Grace the Archbishop, or any one else, will take you to be in your senses.

But I see, Doctor, that not content with uttering your sorrowful lamentation to his Grace, you cannot help troubling even MAJESTY itself with your idle and improbable stories; for in your very next paragraph, you say, "It would be using his MAJESTY extremely ill, not to give him proper information, that there are now a set of people, some of which officiate in our churches, offering such indignities to his crown and government, as to make the national religion which he has so solemnly taken upon him to defend from those who would do it injuries, no better than an *atheistical*, immoral, and delusive system."

Now, Doctor, though I would not willingly become a tale-bearer, and like such sort of people reveal *secrets*; yet upon such an occasion, I think it would be but justice to make his MAJESTY acquainted with the *principles* of his informer, as a criterion of his veracity. Suppose then, I was to acquaint his MAJESTY that his informer is one, who has taken all those *solemn oaths* which are necessary to admission into the sacred function of a *priest* of the church of *England*; and as such, hath *subscribed* the *thirty-nine articles* of religion as set forth by the said church; and now as flatly contradicts and opposes some of them — That he once told the bishop, he was moved by the *holy Ghost* to take upon himself that sacred office; but now, gives room for suspicion, that he was moved by the *love of money*, and the *hope* of enjoying a considerable portion of ecclesiastical *revenues*, because he either flatly denies, or impiously ridicules his divine operations upon the souls of men — That he *once* pretended to have *true* faith in our Lord Jesus Christ; which now by his own confession, recorded his own writings, appears to be but a mere *historical* one — That he once — But I spare

you, Doctor, left your Reverence should not obtain credit with his MAJESTY, or any of his peaceable and loyal subjects; when you have learned to speak the TRUTH.

Well, now it seems, I am come to the last verse, of the last chapter, of the book of the lamentations of Doctor John F——. In which you say, "These are our complaints, my Lord, and this our situation; in perils from without, but most immediately, as we conceive, in perils from within, among false brethren, from whom, for the security of the flocks committed to our charge: for the honour, welfare, and preservation of this church and kingdom, we desire an *intire* and a speedy separation*."

But, pray, Doctor, what do you mean by the *security* of your flocks? Do you mean the security of their *souls*, their *persons*, or their *purses*? As to the security of their souls, I fear it gives you little concern, or perhaps none at all: and if you are but *cunning* enough to secure their *persons*, depend upon it you are sure of their *purses*; especially, if you can prevail upon them to believe, that they cannot enter the kingdom of heaven, without *seeing* those who pretend to keep the keys of it. But let me tell your Reverence, that if any of *Christ's* sheep are in *your* hands, though you may keep ever such a sharp *look-out*, depend upon it you will lose them: for when once they hear the voice of that *great* and *good* shepherd, they will distinguish it from that of a *stranger*, and then adieu to Doctor F——! for a stranger they will not follow. John x. 5.

But in order the more *safely* to preserve the *flocks* committed to your charge, (that you may follow the *pious* example of *Bishop Blaze*, I suppose, who probably would never have invented the *wool-comb*, if he had not first been an adept at *sheep-shearing*) you desire an *intire*, and *speedy* separation.

"I will put *enmity* between *thy* seed, and *her* seed," said the Lord to that old serpent the *Devil*. Gen. iii. 15.— "We *desire* an *intire* and a *speedy* separation" says the bell-weather of the *black-sheep*.—But stop a little, my good Doctor; don't be in such a violent hurry: let us see who those persons are that sustain the *ministerial* character, and yet would *separate* themselves from those that love God, love the scriptures, and love one another. They are such then, who "speak *evil* of the things they *know* not: who run greedily after the error of Balaam for reward; having men persons in admiration because of *advantage*; mockers walking after their own ungodly lusts. These be they who separate themselves, sensual, not having the *spirit*." Jude x. 11, 16, 18, 19. And I must again make so

* Dedication, p. 6.

free with your Reverence as to tell you, that, (if the *grace of God* prevent not,) whether you are separated in *this world* or no; you may assure yourselves of being eternally separated in the *next*, because the mouth (not of a *sister* belonging to one of the *troops* of divines you mention, but) of the LORD hath spoken it. Psalm i. 5.

But as you seem to be quite out of patience, Doctor, and unwilling to stay till Christ shall sit upon the throne of judgment, when all nations will be gathered unto him, and he shall separate them one from another, as a shepherd divideth the sheep from the goats; Matt. xxv. 32, 33. And as, in all probability, your present *vehement desire* will not be quite so *speedily* attended to by his Grace the Archbishop, as you could wish; suppose (as you desire an *intire* separation,) your Reverence was to *transport* yourself to some of his Majesty's plantations in *America*: And this may be as *speedy* as you please. Perhaps, the sooner the better; that so those of your reverend brethren, who are willing to live peaceable and quiet lives, in all godliness and honesty, may not be interrupted by you, or be spoken evil of, upon your account. And I persuade myself that *all* such *truly* laborious, honest clergymen, as these, will be very ready to part with you.

Or if you should have any material objection to *this* method of *intirely* and *speedily* separating; suppose, Doctor, you was to make a voyage to your *grand-papa* at *Rome*, and take up your *future* residence with him. Tell him what a champion you are in the cause of the *holy catholic church*; what an utter aversion you have to allowing *liberty of conscience*, and the *right of private judgment* in matters of religion; and what you have done by way of *opposition* to each of these notorious enemies to *priest-craft* and *orthodoxy*, whilst you resided in *England*. When with a smile of approbation that would irradiate the gloomy countenance of the most sullen and disappointed priest, methinks I see the venerable old gentleman eagerly embracing your Reverence in his withered arms, and hear him saying, "*Euge serve bone & fidelis, quia in pauca fuisti fidelis, supra multa te constituam*†." Well done good and faithful servant, because thou hast been faithful in small matters, I will place thee over many things. And if, out of pure *love* and *affection*, his *Holiness* should bestow one of the present fifteen vacant Cardinals hats upon you, as a *princely* reward for your *well-meant*, though *fruitless* services, on *our* side of the water, perhaps it might please your Reverence much better than being "Vicar of East-Coker, Thursday Lecturer of St.

272

[32]

Mary Hill, and Lecturer of Newington in Surrey;" and be considered by you, as a far more *honourable* station than that of a priest of the church of *England*.

Having thus fully and facetiously animadverted upon your *inflammatory* dedication, *alias* the book of your *ferrowful lamentations*, I shall *seriously* take my leave of your Reverence, in the much admired words of the learned Doctor Gamaliel, Acts v. 38, 39.—"And now I say unto you, refrain from these men, and let them alone, for if this counsel, or this work be of *men* it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

I am,

Splenic Sir,

In behalf of the abused,

Your Reverence's most chearful

and most ready Opposer,

Lambeth,

Sept. 21, 1758.

ISAAC HARMAN.

F I N I S.

6 MA 65

